601 of direct address for father is similar to that of indirect address. The terms of direct address for father's elder and younger brothers are formed by adding to the term for father five different suffixes in the order of their birth (see Appendix 1, "Terms of Direct Address," Table 2). If ego's father is the eldest brother, then father's younger brothers are addressed by adding to the term for father the suffixes denoting second, third, fourth, and fifth. If father is the second eldest brother, [32] the suffix for first is added for father's older brother, and the suffixes for third, fourth, and fifth are added for father's younger brothers, and so forth. In other words, the terms of direct address for father's elder and younger brothers are geared to the order of the father's seniority among the brothers. On the surface, therefore, the terms make no age distinction, that is, from the term of address itself, there is no indication as to who father's elder brothers and who father's younger brothers are. As to father's elder and younger male paternal first cousins, who are ego's paternal grandfather's elder and younger brothers' sons, they are addressed by ego according to the order of their birth and bear no relation to the terms for father's own elder and younger brothers. The terms of direct address for father's sisters are according to the order of their birth, not to be confused with the terms for male members. There is only one term of address for father's sister's husband without any distinction as to age order. Sometimes, father's sister's husband is also addressed as mother's brother since before marrying father's sister, he was also mother's brother.

In the paternal grandfather's generation, there are three terms respectively for paternal grandfather, grandmother, and grandfather's sister. The terms of direct address are formed by adding to these three terms the five suffixes denoting age order. No distinction is made between terms of direct and indirect address for paternal great grandparents, nor any differention made relative to their age order. There is no special term for male and female members above great grandfather's generation, who are all addressed by the general terms for great grandfather and great grandmother.

Younger brothers, younger sisters, sons, brother's sons, and other male and female members below ego's generation can all be called by name and there are no terms of direct address. The only exception is the term sa-mo used
● 606 by ego's father to address ego's wife. There is a custom of avoidance between father-in-law and daughter-in-law so that the two usually do not see or talk to each other, but they may

606 greet each other at a distance. This kind of avoidance merely indicates the proper behavior pattern in the kin group.

601 Having mentioned above the address system of patrilineal kin, we can now make a chart for that of matrilineal kin to compare and study the interrelations between the two kinship systems.

Mother's elder and younger brothers and sisters are also ego's maternal uncles and aunts. There is a special term for maternal uncles to distinguish them from paternal uncles; likewise, there is also a special term for maternal aunts to distinguish them from paternal aunts. This further illustrates the strict distinction between patrilineal and matrilineal kin. The Lolo system is unlike the British and American system, in which there is only one term for father's elder and younger brothers and mother's brothers, and also only one term for mother's sisters, father's sisters, and father's brothers' wives. It is apparent that the British and American system does not stress the distinction between the patrilineal and the matrilineal. As the terms of address indicate kin relationships and reflect social organization, one can easily find out, by comparing the terms of address used by the Lolo and the British and American, that the two societies are quite different in nature.

In Lolo usage, mother's brother, mother's brother's wife, mother's sister, and mother's sister's husband all have terms of direct address [33] according to a definite order (for details, see Appendix 1, "Lolo Terms of Direct Address," Table 3). The relationship between ego and ego's mother's brother and his wife is very close; frequently they are also ego's parents-in-law since according to Lolo custom ego has priority in marrying one of the daughters of mother's brothers. Since mother's sister may be married to father's elder or younger brother, she has the same term of address as that for father's brother's wife. The term of direct address for mother's sister's husband is the same as that for father's elder or younger brother. The children of mother's sister and her husband have the same relation to ego as the children of father's brother and his wife. Mother's elder sister's children, who are ego's male and female maternal cousins, are addressed by ego as elder brothers and sisters; mother's younger sister's children are all addressed as younger brothers and sisters. The children of ego's male and female maternal cousins are all ego's nephews and nieces on the maternal side. Because of this relationship with mother's sister's line, it has sometimes been stated that the Lolo are inclined to a maternal lineage,

252 cakes, called corn cake or buckwheat cake. The cakes have to be steamed again in the iron pan before they can be eaten. In addition, an auxiliary dish of sour vegetable soup is served for an ordinary daily meal; sometimes boiled potatoes or bean curd mixed with a green vegetable are added for a comparatively abundant meal.

264 415 In eating, the food is first served to the black Lolo master seated on the left side or to the rear of the cooking stove. The Lolo serve corn cakes in bamboo baskets and the sour vegetable soup in small round wooden pails. In each pail is placed ma-shih-tzu, a special utensil having the same function as a spoon. The ma-shih-tzu is made of wood with a handle a foot long and an oval-shaped shallow bowl about three inches in diameter. The Lolo hold the cake in both hands while eating, 264 567 and as they eat, they ladle up soup with a ma-shih-tzu held in the right hand and then drink from it. In a black Lolo family, husband, wife, and children all sit around the stove to eat, but they do not sit or eat together with the white Lolo slaves. This is due to the custom of separation for the two groups, a tradition too strong to be broken. Moreover, the white Lolo can only sit in front or on the right side of the stove when they eat. They are forbidden to sit at the rear side of the stove, which is reserved for honored guests, or on the left where the master sits and rests.

264 Not only are black Lolo and white Lolo separated in eating and drinking, but relatives of different sexes who have to observe the custom of avoidance do not eat together. As 574 mentioned before, the Lolo practice the small family system, but they are very solicitous and attentive in entertaining guests. When relatives come for a visit, they are always entertained with a meal, and even a Lolo stranger is invited to it. Father-606 in-law and daughter-in-law, because of avoidance, cannot eat at the same table; this is also true of mother-in-law and son-in-law. Younger brother and elder sister-in-law can talk and 607 communicate with each other, but elder brother and younger sister-in-law must also observe avoidance. Li-ch'ü Ku-p'u, who is 28 years old, is younger than Ta-chi, but being the grandson of Ta-chi's grandfather's elder brother, he becomes, according to Lolo tradition, Ta-chi's elder brother. One day when Ku-p'u came to visit Ta-chi at his home, [44] the author observed that Ta-chi, Ku-p'u, and Ta-chi's daughter ate together, while Ta-chi's wife, nee En-cha, and her younger son ate separately from the group.

574 When our inspection team traveled in Liang Shan, we always stayed and had meals with the Lolo. The noble black